



The Megiddo Message

Devoted to the Cause of Christ

Was There a Literal Garden of Eden?

A Study of Biblical Evidence Concerning the
Holy Spirit

**"BELIEVE ON THE LORD JESUS CHRIST, AND
THOU SHALT BE SAVED"**

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

GOD'S PRAISE IN THE PHYSICAL AND MORAL UNIVERSE

Vol. 41, No. 13

June 19, 1954

Jesus came into Galilee
Preaching the gospel
of the Kingdom
of God.
MARK 1:14

He That Overcometh Shall Inherit All Things

THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

June 19, 1954

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The Megiddo Message—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in the names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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THE Megiddo Mission is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

THE MEGIDDO MESSAGE is published biweekly by the Megiddo Mission Church, 481 Thurston Rd., Rochester 19, N. Y. Subscription rates: One year, \$1.00; 6 months, 50 cents; single copies, 5 cents. In Great Britain and other sterling areas subscription fees are payable through the medium of the International Money Orders which can be secured through the local bank, or International Reply Coupons (current value, eight cents) which can be purchased at the post office. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address. Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

Was There a Literal Garden of Eden?

OPEN thou mine eyes, that I may behold wondrous things out of thy law," was the cry of the Psalmist (119: 18). This implies that there are wonderful truths in the Word of God to be revealed to those individuals willing to have the eyes of their understanding opened. But how difficult it is in this age of darkness regarding spiritual matters to persuade mankind to come to the light of truth! The masses prefer error.

We are taking up a subject upon which the entire world, practically speaking, is in darkness. Men of science and learning throughout the ages have searched in vain for the location of the Garden of Eden. And why in vain? Because they did not come to the right place, the Bible, to gain information as to what the Garden of Eden really is, and where located.

The remarks of a learned minister afford a striking example of the popular method of these leaders in keeping their flocks in darkness instead of leading them into the light. The newspaper report of his sermon states that in the Scriptural tale of the Garden of Eden this learned minister "sees a great truth, a group of truths, in the garb of fiction." He adds: "We think we know all about this old story because we have always heard it and many times read it and because we so often hear it referred to."

They think of it as the old story that the Almighty Creator made a man and a woman and placed them in a literal garden to till it! That is the reason they find difficulty in believing it.

The minister continues: "When we review this story we are surprised to find how much of it we have forgotten. I think one reason we have neglected it so much of late, perhaps, is that we have lost interest owing to our failure to read it in the light of modern interpretation."

In place of searching in the Bible to find the solution of the Garden of Eden, the masses have lost interest in the story because they think they are so enlightened that they cannot read it in the light of modern interpretation.

After remarking that students have located the "garden" in every part of the world from the North Pole to Australia, the minister states that the location is not made clear. He was asked, "Why were the first persons in a garden?" His reply was: "It was the highest aspiration of the Eastern peasant to keep a garden. It was but natural that the first human pair in their ideal state of innocence and happiness should be in a garden."

It is evident that he thought of nothing higher than of a literal garden, and a man and woman placed into it to cultivate the soil and plant potatoes and other vegetables, and hoe weeds! In place of searching in the Bible for that "wisdom which is from above," what God says through the inspired writers, the article states that "the preacher then gave the views of the theologians, poets and devout believers, founded on imagination"! After this, he "read Milton's description of Adam and Eve as Satan saw them for the first time among the animals."

Isaiah, Jeremiah, Jesus and the Apostles could have given him much light on the subject. Instead of consulting those "holy men of God" he read from "Paradise Lost," the work of the blind poet Milton—blind both physically and spiritually. We are not building upon such!

Not only are the popular teachers of this day in igno-

rance of the Garden of Eden and its location, but we find in the *Encyclopedia Britannica* that it "has been from the earliest times the subject of a discussion as ingenuous and elaborate as it has been fruitless. Its general position is given as 'eastward,' that is, to the east of the place where the narrative is written. . . . Calvin, Huet, and Bochart place Eden in lower Babylonia, on the supposition that the Pison and the Gihon are the two channels by which the united rivers, Euphrates and Tigris, enter the Persian Gulf. Luther and others, such as Clericus and more recently Baumgarten, have hazarded the supposition that the Flood altered the course of the streams and thus rendered it impossible to identify the locality of Eden from the description given in Genesis."

These are the opinions of Calvin and Luther, so-called great reformers, and also of others, none of whom see anything but the literal in the story of Eden. "These may," continues the historian, "suffice as specimens of the almost innumerable solutions that have been offered of what is now generally admitted to be an insoluble problem."

These great, learned men are forced to admit that they are in darkness on the subject, and by them it is generally acknowledged that the problem is insoluble. The writer continues: "It deserves mention as a curiosity of criticism that the site of Eden has been assigned by different writers to each of the four quarters of the globe, and that the particular localities specified have ranged from Scandinavia to the South Sea Islands. . . . Origen finds the subject an excellent opportunity for applying his favorite allegorical method, and supposes Eden to be heaven and the rivers wisdom."

Origen, who lived during the second and third centuries, had not gone so far astray from the true teachings of the Word as had others. In supposing Eden to be Heaven, he was wrong; but he was right in thinking the rivers to be wisdom. Augustine, of the fourth century, stated in his writings that the Garden of Eden represents the Church; and in this he was correct.

In all heathen writings we find the idea of a literal garden; and in this age of enlightenment, after searching all quarters of the globe for its location and failing to find either it or the rivers which flowed out of it, modern interpretation casts aside the story as a myth! However, when we turn to the Scriptures, the true source of light and knowledge, and let Paul the Apostle give us a rule by which to be governed, as found in I. Cor. 2: 13, "comparing spiritual things with spiritual," we are in a position to gain the knowledge of God on this subject. The trouble is, the finite mind of man has not gone to the Storehouse of Truth to find the solution of this—to them—"insoluble problem." They could find in the Scriptures that the Garden of Eden is the Church.

Jesus, in elaborating this subject, says in Matthew 20, "The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." That which is termed a "vineyard" here, is in other places called a "garden." The terms are used interchangeably. The Lord went out early in the day of salvation to hire laborers to work in His vineyard or garden. "And when he had agreed with the laborers

for a penny a day, he sent them into his vineyard."

What is the "day"? Paul gives the answer in II. Cor. 6: 2, "Behold, now is the accepted time; behold, now is the day of salvation." The Lord went out early in the morning of this day of salvation to bring the first ones of our race into His vineyard or garden. "And he went out again about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you." Yes, in the third hour, Noah's day, the Master of the vineyard called men and women into His vineyard or garden that they might learn to till the ground and bear the lovely fruits of the Spirit.

It is not the literal ground they are to learn to till. Man requires no religious instruction to enable him to grow vegetables. He does not need God to tell him how to plant a literal garden. But in learning how to till the spiritual ground he needs instruction. God provides that knowledge in His Word.

We read: "Again he went out about the sixth hour"—in Moses' day the invitation was given to come into His garden, to leave the world with its attractions, which Moses did, as recorded in Heb. 11: 25, 26, when he refused longer to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward."

All through the record of the Prophets God was calling workers into His vineyard. "And again in the ninth hour," Jesus' day, He still was calling by our Lord, "Come, and follow me," I will pay you well; "I will make you fishers of men." There were those who were natural fishermen when Jesus found them, and He told them to leave their nets and follow Him; and straightway they obeyed. He wanted their undivided attention—as He does of us—to be a "separate and peculiar people, zealous of good works." On one occasion His disciples said to Him: "Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus answered them: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Matt. 19: 27; Luke 18: 29, 30).

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Down in the eleventh hour of this day of salvation, in the last hour, just before the coming of the great Judge to render to every man according to his works, God is calling, calling still, He is pleading: Do not spend time sowing to the flesh, in folly and sin, but come and follow Me. Then in the evening, in the "cool of the day," He will call His servants to account and all shall receive the "penny," which is the reward according to every man's work. Jesus commanded, "Occupy till I come"; and to those who have labored faithfully He will give everlasting life. But destruction shall be the doom of all the unfaithful.

In Genesis, where the plan of salvation is represented in the "bud," it is stated that Adam and Eve were in the garden, and then in the cool of the day they heard the voice of the Lord calling them to account. It says that Adam was driven out of the garden. But the time has not come for him to be driven out. It is symbolic in Genesis; the account spans the entire day of salvation. It is down

in the "cool of the day" that they hear the voice calling them to receive their "wages." This is when this Adam man, those who grew the evil fruits and partook of them, shall be cast out of the garden or vineyard.

Now we shall turn to the Prophets for instruction on this subject. We are told in Eph. 2: 20, that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." It is there that this wondrous knowledge is to be found; and it is where our beloved founder of our Mission searched to find this wisdom of God. The 5th chapter of Isaiah will enlighten us concerning the garden or vineyard. "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill."

This vineyard is very fruitful, and if only we will remain in it and till the soil we shall bring forth good fruit, the lovely fruits of the Spirit.

"And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower therein."

What is the tower? Is it literal? Turn to Prov. 18: 10 for the answer: "The name of the Lord is a strong tower: the righteous runneth into it and is safe." In Rev. 19: 13 we are told "His name is called The Word of God." Wherever the vineyard of the Lord is, there shall be found the Word of Truth in it, and also there will be found those who are living out its lifegiving precepts in their daily lives.

Now we will read more of Isa. 5: 2, "and also made a winepress therein. . . ." Yes, He cried in Prov. 9: 5, 6, "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." That is the kind of wine, the wine of truth, not literal wine. His vineyard was all ready, "and he looked that it should bring forth grapes, and it brought forth wild grapes"; not literal wild grapes, but fruits of evil.

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?" Ah, what more could God have done for His vineyard? He has been good to His people, far better than they deserved. We who have stepped into His vineyard and are serving Him with all our might, mind and strength, know that He has done for His vineyard all that could be done in it. And still there have always been those of whom He could say, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes."

At last there came a time when verses 5, 6 were fulfilled: "And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged: but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." For a long time was His vineyard broken down, when not a man or a woman could the Lord find to put into His garden to till it. They were all asleep; all nations were in darkness; they had turned away their ears from the truth to fables.

Jesus tells us in Matt. 25: 5 of this terrible condition of mankind: "While the bridegroom tarried, they all slumbered and slept." That is the reason why they lost the knowledge of the location of the Garden of Eden. Mosheim, the ecclesiastical historian, testifies that during the seventh century "truth lay buried under a senseless mass of superstitions and was unable to raise her head."

The historian Gibon says that the Christians wandered far away from the precepts and example of their Founder, and truth lay dead. It is not surprising that men have searched through Australia, the South Sea Islands, the North Pole and all parts of the globe for the Garden of Eden and could not find it; they were asleep spiritually and had lost the truth on the subject. The Prophets, Jesus, and the Apostles knew what it was and its whereabouts, and all who had the truth knew also; but when the apostasy had become worldwide all had fallen asleep to God's grand, eternal plan, and the truth was buried beneath the rubbish of pagan superstitions.

During that long night of darkness no one was in the garden to prune and dig; no one was bearing the fruits of righteousness; no one was digging up roots of bitterness. Roots of bitterness defile the heart. Paul warned in Heb. 12: 15, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." The Apostle knew the time would come when men would heap to themselves teachers having itching ears, and they would turn away their ears from the truth and be turned unto fables (II. Tim. 4: 3, 4). This is how the truth of the Garden of Eden was lost to mankind.

Let us see further if Isaiah will tell us what this garden or vineyard is. He makes it plain in ch. 5: 7, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." There it is; how could it be made any plainer? "And he looked for judgment, but behold oppression; for righteousness, but behold a cry." The Lord of hosts wanted mankind to be governed by judgment and righteousness; but instead they were bringing forth evil fruits. How plain it is that the soldiers of God, His people, are the garden!

In Song of Solomon 4: 12, 15 it speaks of the Bride of Christ, the Church, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. . . . A fountain of gardens, a well of living waters, and streams from Lebanon." Further in chapter 5: 1 we read: "I am come into my garden, my sister, my spouse." The Church, the Bride, the Lamb's wife, is called a garden so long as there are workers. But the time came when, as the history of His people testifies, that there was a complete falling away from the truth and none was bringing forth fruits of righteousness. But, bless the Lord, He has looked down from heaven and remembered this vineyard and branch that He made strong for Himself, and it is again bearing fruit unto everlasting life.

Now let us see if we can find what the "rivers" are. The wise of this world have searched in vain to find them. They were looking for literal rivers. Let us refer to the Hebrew and read the definitions of the names of these rivers. "Pison: an overflowing stream. Gihon: a breaking forth of many fountains. Hiddekel: waters of life; a river parting into four heads and flowing over the whole land. Euphrates: unbounded sweetness." These rivers will flow out and water the four parts of the earth with this living water, this sweet water.

Seeing the garden is spiritual, we look for a spiritual river. Outside the garden now we find it is a "dry and thirsty land, where no water is" (Ps. 63: 1), no water of life. There is plenty of "living water" (John 4: 14) in the garden. We are told of it in Ps. 65: 9, "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water." It is a glorious river flowing in this garden, a river of His pleasures when we have this truth and are living it out; and if we keep on drinking of it we shall live forever.

While this living water is now in the "garden" only,

when Jesus comes as King of kings and all the saints are with Him, "the law shall go forth from Zion, and the word of the Lord from Jerusalem," the future metropolis of the entire earth, "the city of the great King," and the water of life in the "river of God which is full of water," shall flow out to all the earth.

In Psalm 36: 7, 8, we read: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." This is the river of Eden, the beautiful, the grand! This river has never been fouled by false doctrines; its source is God, as we read further: "For with thee is the fountain of life; in thy light shall we see light." Again says the Psalmist (46: 4), "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High." This river will flow out of the "garden" and water the whole earth.

The Revelator will tell us of this same river (22: 1, 2), "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Oh, it will be very much worthwhile to partake of that wonderful tree of life! Jesus promised in Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Paradise is still in existence when Christ comes, and will continue throughout eternity.

Let us now read in Ezekiel 47: 1, 3—5 where the Prophet tells of a remarkable river: "Afterward he brought me again to the door of the house; and, behold, waters issued out from the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar." Ah, the waters came out from the right side! Remember, all His sheep are on the right side; "good and faithful" followers of the Master.

"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles." It is only ankle deep at first. God's judgments have begun to bring the nations into subjection to the righteous law that goes forth from Zion. It will take forty years of His judgments upon the nations to bring them into subjection to Christ and His saints. For proof of the 40 years, see Micah 7: 15—17; Acts 7: 36.

"Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins." As time goes on, the knowledge of the glory of the Lord increases. "Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over." This illustrates the growth of Christ's Kingdom on the earth.

This river of the water of life will neither dry up in summer, nor freeze in winter, for it is eternal and shall continue to flow to earth's remotest bounds until the entire population is brought into subjection. Yes, forty years will Christ be in causing all nations to fear Him and trust His Holy Name. Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14). The Garden of Eden shall then embrace the whole earth.

A Study of Biblical Evidence Concerning the

PART V

The Restoration or Latter Rain

NO MORE beautiful nor inspiring theme can be found upon the pages of Holy Writ than that pertaining to the latter rain and the rich blessings which it is to bring. This season of refreshing was the hope of God's Prophets, and their vision of a glorious future epoch arouses in us the same steadfast assurance.

They were explicit in recording the *time* of the latter rain, its *characteristics* and its *effects*. We are particularly interested in the latter rain because it is divinely destined to fall in the "last days."

When, on the Day of Pentecost, the disciples received the former rain, causing their gospel message to be understood in seventeen different languages, Peter explained to the amazed multitude, saying (Acts 2:16),

"This is that which was spoken by the prophet Joel."

Yes, Joel had foretold this former rain, this sprinkling shower which came moderately upon a few. However, there was to be a future outpouring of the Spirit which should reach to all flesh. Study carefully the statement by Peter and compare it with what Joel foretold, and it will be clear that Peter testified to the fulfillment of the promise of the former rain, and also that the latter rain should be poured out in the *last days* (Acts 2:17, 18 cited from Joel 2:28, 29).

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

This establishes the "last days" as the time of the latter rain. It will begin to fall just "before the harvest," as the original word *malgosh* signifies. The author of the Epistle of James was present at Pentecost to receive the former rain which was a wonderful boon to the early Church. Still his mind was so captivated by the hope of that future day when the windows of heaven should open, releasing the greater, more bounteous latter rain, that he grasped his pen and chronicled a message to us who should live in the era when the Judge stands before the door.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

Being a native of Palestine, James was well acquainted with the physical features of the country, how that the early and latter rains must fall before the harvest season could begin. The spiritual parallel is obvious. Both the early and the latter rains must fall before Christ gathers in the precious fruits of the earth.

Christ cannot reap the spiritual harvest of the earth

HOLY SPIRIT

—separating the wheat from the tares and gathering the golden sheaves unto life eternal—until first His servants are resurrected from their graves. There can be no resurrection until Holy Spirit power is restored; and Holy Spirit power will not be restored until the Prophet Elijah, Christ's forerunner, returns to earth. Remember Jesus' promise (Matthew 17: 11),

"Elias truly shall first come, and restore all things."

It is none other than Elijah who is to be the restorer of this power. Therefore the resurrection of the dead, preparatory for the harvest, depends upon Elijah's return. Of this stupendous event which is to be one of the first signs of the latter rain, we read in Isaiah 26:19 (Dr. Moffatt's translation),

"O thou Eternal, thy dead shall live again, awakening from the dust with songs of joy; for thy dew falls with light and life, till dead spirits arise."

When the Eternal's dew falls, awakening His servants from the sleep of death, the latter rain shall have begun.

WHEN ARE WE BORN OF THE SPIRIT?

"This is the promise that he hath promised us, even eternal life" (First John 2: 25).

Although it is almost universally accepted that believers are now born of the Spirit, let us ask in the words of the Prophet Jeremiah, "What hath the Lord answered? and what hath the Lord spoken?"

In the Scriptures the natural is used to illustrate the spiritual: there is first a begetting, then a growth, followed by the birth to life. In the spiritual we are begotten "by the word of truth" (James 1:18), then there must be a growth unto perfection, and lastly the Spirit birth.

When we hear and believe, we are begotten by the Word; and then we must grow into new creatures, casting off the old desires of the flesh and acquiring new actions, new speech, new thoughts, new conduct; we shall then be ready for the Spirit birth when Jesus comes. That there must be a growth unto holiness before we are ready for the Spirit birth, is made plain in Ephesians 2:19—21,

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together growth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

When we have grown up "into him in all things, which is the head, even Christ," when we have attained unto the "measure of the stature of the fullness of Christ," we are ready for the Spirit birth.

This is what Jesus taught in the Gospel by John, chapter 3. It relates that Nicodemus came to Jesus and acknowledged that our Lord was a teacher sent of God.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God."

To be born of the Spirit, of our Mother the Truth, is to receive eternal life, immortality; and we cannot receive that birth until after Jesus comes and brings it "from above," from God. It will be given when He comes with the reward "to give every man according as his work shall be" (Rev. 22: 12).

Nicodemus' reply showed that he thought Jesus referred to natural birth; but Jesus answered him:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The water of truth, with its cleansing power, must precede the Spirit birth. Is it literal water? No. Jesus explained the nature of the water, when speaking to the woman of Samaria (John 4: 10, 13, 14). He said to her:

"If thou knewst the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

We must wash in this water of life that we may become clean from all evil, before we are worthy to be given the Spirit birth and enter God's glorious Kingdom. Jesus said to Nicodemus:

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit."

As long as we are flesh, mortal, corruptible beings, we are not born of the Spirit. The Bible clearly reveals that there are two natures; we cannot possess both at the same time. "That which is born of the flesh is flesh," declared Jesus in words too plain to be mistaken. He wanted us to know that mortal beings cannot enter His Kingdom.

Paul the Apostle elaborated this very truth as received from Jesus. In First Corinthians 15: 50—55 we are told:

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Obviously, before any man or woman can enter the Kingdom there must be a change from fleshly, mortal creatures to immortal beings. That the time of this change is future, is stated in Philippians 3: 20, 21,

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile [corruptible] body, that it may be fashioned like unto his glorious body."

Therefore the change from mortality to immortality, or the birth of the Spirit, cannot occur until after Christ's coming. Then shall the faithful be made like unto the angels, with a vigor of constitution that will never decay; strength of intellect that will never weaken; beauty that will never tarnish or fade; and life that will never end (Luke 20: 36).

Pay particular attention to the words of Jesus in John 3: 8, for there He explains what He means by the birth of the Spirit:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Many read this as if it said, "So is the Spirit that comes and goes; converts one in the field, another at the altar," etc. No. Jesus said, "So is *every one* that is born of the Spirit." That is the key to the entire subject.

Those born of the Spirit shall understand laws by which they can come and go with the freedom of the wind. The same promise is given by Isaiah (40: 31),

"They that wait upon the Lord shall renew [change] their strength; they shall mount up . . . as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Those who claim to be "born again" Christians are unable to substantiate their claim by lifting their feet from the earth and soaring through space as does the eagle, with the freedom of the wind. They are utterly powerless to demonstrate the one phenomenon which Jesus states is characteristic of the Spirit birth.

On the other hand, we have Biblical examples showing that the angels or immortal beings who have the genuine Spirit birth actually do possess this ability. Gabriel, who stood in the presence of God, was able to "fly swiftly" to visit Daniel in his captive home at Babylon, and hundreds of years later to visit Mary at the time of the Annunciation (Dan. 9: 21; Luke 1: 19).

Again, when the angel announced to the humble shepherds the birth of Jesus, "suddenly there was with the angel a multitude of the heavenly host praising God" (Luke 2: 13). These angels that came to the shepherds and departed again into heaven were immortal beings from celestial worlds; they were born of the Spirit and could therefore move through space with perfect freedom and safety.

We have from Jesus the promise of this same power, if we prove faithful. In that glad Day when born of the Spirit we can mount aloft and visit God's wonderful family on other worlds. We can visit our brothers and sisters on Jupiter, and those on Saturn, and shall then understand of what its wonderful rings are composed. This is no fiction or fancy, but it shall be a blessed, gladsome reality some day, some happy day, to all who now wait upon the Lord.

Paul the Apostle tells us in Titus 1: 2 of the promise:

"In hope of eternal life, which God, that cannot lie, promised before the world began."

If faithful, the time will come when we shall be delivered from the bondage of corruption, this mortal state, into the glorious liberty of the children of God. If the promise were already fulfilled, if we possessed eternal life now, we could not be said to be hoping for it. But Paul said in Romans 8: 23—25,

"Even we ourselves groan within ourselves ['send forth a longing cry'—original], waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

There is a verse in Titus 3: 4—6 which states plainly when, if faithful, we shall receive the new birth. This text must be read with the qualifying term in mind as found in Romans 4: 17, in which we are informed that the inspired writers, when speaking prophetically, call "those things which be not as though they were"; that is, they speak of future events as if they were a present reality.

As an example of this, Paul refers to Genesis 17: 5, where God said to Abraham: "A father of many nations have I made thee," although these nations of whom Abra-

ham is the spiritual father had not yet been born or developed. The text in Titus is:

"But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done*, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour."

Applying the above-stated rule, this text would more properly read: He will save us by the renewing of the Holy Spirit.

This passage of Scripture contains very conclusive evidence of the aforementioned dry season between the former and latter rains, for Paul states that Holy Spirit power is to be renewed. That power would necessarily cease to be manifested before it could be renewed. This is the meaning of *anakainosis*, the Greek word here rendered "regeneration." It is "renewing; a making new again."

In this verse we also find indicated the time when salvation or the new birth is to be granted. Of course it cannot be until the Holy Spirit is renewed, for that power must be employed to change our corruptible bodies and make them like unto Christ's glorious immortal body. The time is further specified by other definitions of "regeneration," which are "new birth, the renewal of life, the resurrection." "He saved us," or will save us "by the . . . regeneration"—the new birth or resurrection.

This word "regeneration" occurs only twice in the New Testament. Upon careful perusal of the other passage we gain further enlightenment regarding the time of the regeneration and the accompanying bestowal of salvation or the new birth.

The Apostle Peter felt that he had made great sacrifices in turning his back on his former mode of living to follow Jesus in the narrow way; he was anxious, therefore, to know what recompense he and his fellow disciples could expect to receive, and so inquired of the Master, saying,

"Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19: 27, 28).

Such was to be the recompense for following Jesus through trial and temptation in this life: When in His future Kingdom on earth He should occupy the seat of power, His faithful followers should be enthroned with Him to rule the world in righteousness. This is the regeneration! This is the new birth! This is salvation, a salvation worth striving to attain, a salvation worth the forsaking of all the fame and sinful pleasures which this fleeting life can offer. And let us not overlook the obvious fact that this regeneration or salvation cannot be experienced until Christ returns to earth as King of kings, and Lord of lords, to sit upon the throne of His glory.

Paul in Titus 3: 5 emphasizes the point that we are saved "by the washing of regeneration." Yes, indeed. The washing in the water of life, the cleansing from all filthi-

ness of the flesh, must precede the regeneration or new birth. This harmonizes beautifully with Jesus' message to Nicodemus, that he must be "born of water." Jesus sought often to impress this truth that the heart or mind must be cleansed and made pure preparatory to the Spirit birth. In His last sermon He said (John 15: 3),

"Now ye are clean through the word which I have spoken unto you."

This same practical theme can be traced throughout many of Paul's Letters. To his brethren at Ephesus he wrote that they must be sanctified and cleansed "with the washing of water by the word." Nor was their washing complete until their characters were "holy and without blemish," having neither spot, nor wrinkle, nor any such thing (Ephesians 5: 26, 27).

With this washing accomplished, we shall be ready for the regeneration or new birth after the Holy Spirit is renewed.

(To be continued)

"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED"

THESE words were spoken to a frightened prison guard in the middle of the night many years ago, by Paul and Silas in answer to the trembling keeper's question: "Sirs, what must I do to be saved?" as recorded in Acts 16: 30, 31.

We hear these same words, "Believe on the Lord Jesus Christ, and thou shalt be saved," echoed and re-echoed throughout the land over a period of many years and coming from behind multitudes of pulpits, and being vehemently shouted from the lips of myriads of popular evangelists of the day.

We have also heard these same evangelists at the close of their discourse ask overflowing audiences to demonstrate their belief in Christ by the uplifted hand; and in response have seen nearly every hand in the congregation go up. Or the speaker may ask all who believe to come to the front of the church; and nearly everyone present will crowd up towards the front, especially in cases where the evangelist is very popular and well liked in the community where he is making a brief and sensational campaign. At the close of the campaign it is usually reported that a large percentage of souls were saved.

This procedure has taken place time and again until one would naturally think that all the souls saved was a great number that no man could number! It all seems quite acceptable to the masses; they suppose all these have sufficiently believed on the Lord Jesus Christ, therefore they take it for granted that all this great number were probably saved and that all is well with them.

Then when someone dies, especially one who is termed as highly esteemed in the community—and many are so spoken of after death who never had such a high reputation while living—then relatives and friends whisper one to another that the deceased is so much better off now, that he is saved and happy around the throne of God.

Here is serious error upon error, a very dangerous teaching, and a mistaken idea. Nowhere in the Bible can the teaching be found to substantiate such a conclusion; and a critical reflection upon the life of the deceased would not bear out the assumption that he was now saved.

* "Not by works of righteousness which we have done"—righteousness according to man's standard, or self-righteousness, will not save us. Our righteousness must conform to the specifications of God's law if we are to merit salvation. See Matthew 5: 20; Romans 10: 2, 3; Philippians 3: 8.

It would not be a condition that any serious-minded person would think of choosing; neither is there any Biblical evidence to indicate that the dead are conscious either on earth or in heaven.

Well then, what is wrong? Surely those words of Paul and Silas are as true today as ever they were, when they said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Have not thousands upon thousands professed to believe by openly witnessing in public by an upraised hand or some solicited testimony, or by a march up the aisle of some church or by a "sawdust trail" to the altar? Had not this, their departed friend, been numbered among them, as well as thousands of others in countless religious gatherings?

Let us candidly reflect upon this matter and see how it conflicts with the teaching of Jesus in Matt. 7: 14 and Luke 13: 24 that only few—f-e-w—will meet the conditions whereby they may be saved. The promise of Jesus in Matt. 10: 22; 24: 13, and Mark 13: 13 is that "He that shall endure unto the end, the same shall be saved," not saved in one hour or evening! Something is wrong somewhere, but it is not in the pure words of the Scriptures. The words of Paul and Silas are true; for when one has completed this believing of which they spoke he truly *shall* be saved, for it must be continued to the end. So also are the words of Jesus sound and true, that only few will be found entering into the strait and narrow way that leads to eternal life. But it is the masses and their erring teachers who are wrong. These teachers and evangelists have never told their listeners what it is to believe on the Lord Jesus Christ.

To believe on the Lord is to believe the principles of Truth He advocated and to obey them in one's daily life; for believing is doing. In answer to the young man who inquired of Him: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied: "If thou wilt enter into life, keep the commandments." Belief in Jesus is not merely an act of raising the hand nor of walking up the church aisle, but it is to believe every word Jesus spoke which we have recorded in the Scriptures. It is to believe to the extent that we will act out His words in our everyday life; not one day, week, month, or year, but every day to the end of our natural life.

These teachers and evangelists have never made plain to their converts that to believe on the Lord Jesus Christ is to become made over into His likeness: to perfect a character, to become pure of heart in God's sight, to overcome every evil in our nature and replace it with God's righteousness, as the Scriptures teach. All this must be exercised until all our thoughts, words, and actions are in perfect harmony with the teaching of the entire Word of God. It takes a lifetime to believe on Jesus; and the command to eliminate and eradicate every speck and taint of evil is just as obligatory as is the addition of every god-like characteristic prescribed for us in the teachings of the Bible until we become made over new in the likeness of Christ.

The bride of Christ must be "arrayed in fine linen, clean and white, which is the righteousness of saints" (Rev. 19: 7), the right-doing of saints; "that he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27). And not until this grand presentation takes place, which will be at the "marriage of the Lamb," can anyone be said to be saved and receive the reward of eternal life. Jesus speaks in Rev. 22: 12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Then

shall every worthy, believing, faithful one be saved.

In conclusion: To thus become pure of heart by living out every word of Christ, to be arrayed in that fine linen clean and white, not having spot or wrinkle or any such thing, requires three distinct steps to be taken in the life of the Christian before he is worthy of salvation. The first is to learn in God's Word what is required of those who enlist in His service, or, in other words as expressed by the jailer: "What must I do to be saved?" After learning His will, or becoming one with Him mentally, the second step is that the believer must become holy and without blemish, made clean and pure through obedience to the law of righteousness and wisdom found in the Word, and thus remain steadfast in the faith unto the end; this is to become one with God morally. Then comes the most important step of all, the physical change; for "as we have borne the image of the earthly, we shall also bear the image of the heavenly . . . flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption . . . but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I. Cor. 15: 48—52). That is the final consummation, and then, as Paul and Silas unerringly stated, "Thou shalt be saved."

HIS LOVING CARE

The hand of God, His mighty power,
Is strong to save in darkest hour
All who obey His precepts true,
And faithfully His bidding do.

In error lost, by sin defiled,
I could not be His humble child;
But when I turn, from evil free,
His loving care is over me.

O mighty God who reads the heart,
That strength and courage will impart!
How sweet the joy of those who share
His mercy great, His loving care!

My Father's care, His loving care,
Will lead me to His Kingdom fair,
If I but trust Him day by day,
And walk within this narrow way.

So I will serve Him while I may,
Be clean of hands and heart today;
Then I will know, where'er I be,
His loving care is over me.

—L. L. S.

COURAGE IN FAITH

We faith and strength from courage gain,
From trials, or from beds of pain;
It helps to silence sighs of grief,
Brings to the mind a calm relief;
In lonely hours it hears God's voice,
And with new faith we can rejoice.
Have courage, then, in forlorn hours,
Sustained by faith's own quickening powers.

—Sel.

Meditations on the Word

MEMORY VERSE: Ecclesiastes 4:9, 10, "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up."

This principle is so manifestly true that only a hopeless misanthrope would attempt to argue the point. Man is, first, last, and always, a social creature. There are exceptions, but they are so exceptional that they prove the rule. It is man's ability to profit by his social nature, to share ideas and information, that has brought the human race up from the level of *Homo Neanderthalensis* to modern civilization, which with all its faults, is infinitely better than life in the caves. It is unfortunate that man's social talents have not taught him to live in peace with his kind; in this respect, his intellectual advancement has little to show except improved methods of extermination.

Solitude has its uses, to be sure. We should have enough mental and spiritual reserves to enable us to profit by the solitude which gives opportunity for reflection, for meditation, for communion with the Infinite. The "closet," or secret place of prayer and meditation, will always be a necessity.

One cannot possibly work out his salvation alone. Our text is one of many which makes this clear, and experience proves it. There comes a time when, for the good of our souls, contact with our fellow men must be made.

One outstanding Biblical character, notably Elijah the Prophet, seemed to have lived at times in retirement; but in his case it was an enforced isolation, as his very life was at stake. His record was made, however, when he came out of seclusion and witnessed for God before the throns, whether kings or commoners. Then, too, in his retreat he was not alone, but was in frequent contact with angels, than whom there could be no better company.

Too much solitude is unhealthy, even for this life, as even the apostate church learned from the great monastic experiment which began in the third century, when thousands upon thousands fled from society to the caves of the deserts. Living too much alone with their morbid thoughts, they went crazy or drifted into such bizarre forms of fanaticism and exhibitionism as pillar-dwelling, tree-sitting, long years chained to a rock, self-torture, silence, starvation, sleeplessness, bathlessness. Of sheer necessity, the eremitic, or solitary, mode of life gave way to the cenobitic, or communal, system.

The ascetic ideal stems from a wrong premise, viz., that the body and all things connected with it are evil. The body, it is true, can be used to an evil purpose, but without it we would be pretty helpless. The goal of the Christian warfare is not escape from the body, but the redemption of our body, a change from mortality to immortality (Phil. 3:20, 21). The body is not a thing to be despised and neglected, but to be controlled and disciplined and used to the glory of its Maker, and thus lawfully enjoyed. The seeker after perfection is not a recluse or a fanatic, but is temperate in all things (I. Cor. 9:25-27).

It is true that some company is bad and degrading, and hence worse than none: but it is equally true that good company is elevating and inspiring. We are indeed bound

to come out from the world (II. Cor. 6:17) but to remain aloof from the company of our brethren is to transgress the law of God as expressed in Hebrews 10:24, 25, "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

Speech, as we all know, can be terribly abused, and in many cases is no improvement on silence: but it is also an instrument of edification. The power of the spoken word is beyond measure. Speech was given that we might say pleasant and helpful things to one another, and as such it should be used. "They that feared the Lord spake often one to another," says the Prophet, "and the Lord hearkened and heard it" (Mal. 3:16). There are times when silence can be a sin and also a crime: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression" (Isa. 58:1).

The unsocial life has no sanction by word or example in either the Old Testament or the New. Jesus, our great Example, moved freely in the world of men, untouched by its evils. He withdrew frequently for communion with His Father, but always returned to share His strength with others. He sent His disciples out two by two, recognizing the deep human need for companionship, especially when facing a hostile and scoffing world. St. Paul, the dean of missionaries, always traveled with a partner, and more than one if possible. His is easily the most brilliant name in the Acts of the Apostles, but it owes much of its luster to the loyal assistance and moral support of such companions as Barnabas and Silas, Timothy and Epaphroditus. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17); and thus when the Apostle, worn and sea-weary and in chains, was met at the Three Taverns by a delegation of brethren from Rome, he "thanked God and took courage." Who would not?

With us, as with professing Christians in all ages, godly company is not a matter of choice, but of life and death. No man on earth can properly judge himself, because a completely objective view of self is impossible. "It is not in man that walketh to direct his steps," the Prophet warns us (Jer. 10:23). We have all fallen repeatedly over the stumblingblocks of sin, and it is possible for us to do so again through habit, carelessness, or self-deception. Our companions can see us far better than we can see ourselves, and it is always safest to look at self through the eyes of others.

Companionship provides checks and balances which prevent many a rash or unwise action. Our opinions and ideas, however well meant or well thought out, could be wrong, and, in the words of the old proverb, "two heads are better than one." Again, it is possible that we have often been restrained from a wrong course of action by fear of setting a bad example. In such cases, two are better than one, even if the other may be the younger or weaker in the faith.

The fact must be faced that in this day there are some for whom personal contact with others of like faith is impossible, and of necessity the written word must substitute for the spoken. The mail goes through, regardless of snow, rain, heat or gloom of night. It is not so satisfying, but zealous truth-seekers have kept alive spiritually for long periods of isolation by frequent correspondence with spiritual advisers and brethren in the faith. God does not require the impossible of us, and provides means for our growth if our determination is strong enough.

ITEMS FROM OUR MAIL BAG

We are always pleased to know of interest such as indicated by this letter from a new reader at Newstead, N. D. Bay, Nfld.

"THE MEGIDDO MESSAGE, Dear Sirs: It is with grateful heart that I write you this letter. I received the book entitled *The Coming of Jesus and Elijah and the Great Battle of Armageddon*; and I would sincerely thank you for it. But this was not the greatest blessing I received, because on returning to my home one night I discovered that waiting there for me was the wonderful periodical, THE MEGIDDO MESSAGE. Now this was a real blessing to me. And as I went through its pages, it was there mentioned that I could secure a copy for my friends, at my request to the Mission. So I told some of my Christian friends . . . and they would really like to have it. [Names follow.] I am sure that these my friends can surely obtain much spiritual help through your MESSAGE. . . . May God richly bless you for the spreading of His word and love to many people. The Mission may never know how many blessings the readers of the MESSAGE receive and the spiritual help they gain thereby. Again, may God bless you, F— P. H—."

We quote from a letter from readers of the MESSAGE at Darwen, Lanc., England.

"Dear Brother: Loving greetings! My husband and I want you to know just how much joy and blessing we have received through the ministry of the MESSAGE. . . . It is not convenient for us to travel long distances to meet other dear ones. . . . So you will appreciate how we rejoiced, and still rejoice, over the wonderful truths of God we found in the MESSAGE; and what a wonderful means it is of helping us in our fireside studies.

"I was taught from childhood the glorious truths of the Kingdom and the mysteries of the Church and its call, together with the glorious fact of the return of Jesus in the near future. My husband learned these truths in manhood, and now with the blessing of a daughter we lay hold on God's promises for her and trusting that His seal will be upon her.

"We have been most interested in the article concerning the true date of the birth of Christ Jesus. I have never had it fully explained. But what joy when I read about the Lord's Supper, and saw the truth proclaimed in the pages of the MESSAGE! Do please continue to send us the MESSAGE. . . . Truly, the Lord gives waters in the wilderness and rivers in the desert for His people. Thus may our Heavenly Father bless you all, and enlarge your borders. Yours in Divine Grace, D— & J— H—."

Another letter of thanks is from a reader at Bodmin, Cornwall, England.

"Dear Sir: . . . I thank you very much for the New Year greeting card. It is the first I have ever seen; but have heard for many years that the 25th of Dec. was not the true date of Christ's birth. I only wish I was near you so as to attend your meetings or to hear you on the radio, as it would give people a better chance of getting understanding. I am a firm believer in the second coming of the Lord. The Bible prophecies are being fulfilled daily. Men's hearts are failing them with fear of what is coming on the earth. . . . The nations are mad. I am sure you can see it. . . . May God bless you all in your good work.

Yours sincerely, Mrs. G. M—"

The following letter, names and order from Canton, Ill., is evidence that the good word of the Kingdom will find each hungry soul wherever located.

"Dear Sirs: I ran across the MESSAGE this week and enjoyed every bit of it. Please send it to me and I will be glad to pay the one dollar a year, for it is certainly worth it to be instructed this way. Enclosed is the amount for one year's subscription. Thank you kindly, and may your Mission prosper with God's blessing.

Sincerely yours, Miss F— P. O.—"

These friends in West Winfield, N. Y., are interested to have others given the opportunity of gaining the knowledge they so much enjoy. They send a contribution and names of friends.

"Dear Sir: . . . Would you please send these people a sample of the MESSAGE? I enjoy your paper very much. I have learned more about the Bible since I have read the MESSAGE. Before that, there was so much I didn't know the meaning of in the Bible. My husband has had heart trouble for two years. He has surely enjoyed reading your paper. I thank you very much.

Yours truly, Mr. & Mrs. A— V.D."

A reply to the letter-of-the-month comes from a brother at Keosauqua, Iowa.

"Dear Brother: We received your welcome letter and enjoyed it very much. We think this would be a very good time to make some resolutions and go to work in earnest to live them out; for one thing, we could be more thankful for our many blessings; and then we can do as we are told in Phil. 2:14, 'Do all things without murmurings and disputings.' We are told in James 1:12, 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' We have received so many wonderful promises it seems we would be willing to give Him our very best, for, as Paul says in Rom. 12:1, 2, it is but our reasonable service to cease being conformed to this world, and thereby become transformed by the renewing of our mind, proving 'what is that good, and acceptable, and perfect will of God.' Please remember us in your prayers. Your brother in the Truth, H. F. H—."

The sister at Paradise, Calif., sends a good letter.

"Dear Sister: . . . Yes, this generation is blessed with many labor-saving devices, giving more time to the masses for pleasure and more time to the Christian for study and meditation. No, I would not give all the credit to man for this; but instead give God the larger share, as He created all the material.

"I realize we shall never reach the goal unless we wash and become clean of hands and pure of heart—yes, every hour, every minute of each day, watch what we say and do, and put iniquity far away—giving to spiritual things first place, and second to temporal. . . . I ask God to help me understand His Word as I read it, and to live it out every day; and so want to live that I can be accounted worthy when Jesus comes in all His glory, to live in His Kingdom of peace and righteousness. The world is surely ripe for the harvest, with all the war-clouds over us and the strife and evil among the masses. I scarcely can see how it can continue much longer. . . . A sister striving, Mrs. C. E. F—."

Faith came singing into my room,
And other guests took flight.
Fear, Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be;
But Faith said gently, "Don't you see,
They really cannot live with me." —Sel.

GOD'S PRAISE IN THE PHYSICAL AND MORAL UNIVERSE

Psalm Nineteen

The heavens are telling the glory of God,
And the sky shows forth the work of his hands.
Day unto day pours forth speech,
And night unto night declares knowledge.

There is no speech, nor are there words;
Their voice is not heard;
Yet their voice goes forth through all the earth,
And their words to the ends of the world.

In them he hath pitched a tent for the sun
Who is like a bridegroom coming forth from his chamber,
And rejoices like a strong man to run the course;
From one end of the heavens is his starting-point,
And his circuit is to the other end;
And nothing is hid from the heat thereof.

The law of the Lord is perfect,
renewing the life;
The testimony of the Lord is trustworthy,
making wise the simple;
The precepts of the Lord are right,
rejoicing the heart;
The commandment of the Lord is pure,
enlightening the eyes;
The fear of the Lord is clean,
enduring forever.
The judgments of the Lord are true,
and they are also right;
They are more valuable than gold,
and much fine gold;
And sweeter than honey,
and the droppings of the honeycomb.
Thy servant also is instructed by them,
In keeping them there is great reward.

Who can discern his errors?
Of unconscious ones, hold me guiltless!
Moreover, restrain thy servant from wilful ones,
May they never rule over me!

Then I shall be blameless, and I shall be
acquitted of much transgression.
May the words of my mouth and the meditations
of my heart
Be acceptable before thee,
O Lord, my Rock and my Redeemer!